About Christian Zionism: Rammy Haija, Stephen Sizer, Munther Isaac, Donald Wagner, Gary Burge, and La Grange

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Christian Zionism has emerged as one of the most influential—and controversial—movements at the intersection of faith and politics in the modern era. Rooted in the dispensationalist theology of John Nelson Darby and popularized by C.I. Scofield, Christian Zionism links contemporary political support for Israel to interpretations of biblical prophecy. While this movement commands significant influence, particularly in American evangelical circles, it has also attracted strong and principled criticism. This paper explores critical perspectives offered by Rammy M. Haija, Stephen Sizer, Munther Isaac, Donald Wagner, Gary M. Burge, and the collective voice of the La Grange Declarations. These thinkers challenge Christian Zionism not only on theological grounds—arguing that it misreads the New Testament and distorts Christian eschatology—but also on moral and political grounds, warning that it often results in uncritical support for injustice. By examining their contributions, this work seeks to illuminate a growing body of scholarship that calls for a renewed Christian commitment to justice, reconciliation, and a theology rooted in the universal message of the Gospel rather than in nationalistic prophecy-driven politics.

Keywords: Christian Zionism, Dispensationalism, John Nelson Darby, C.I. Scofield, Rammy M. Haija, Stephen Sizer, Munther Isaac, Donald Wagner, Gary M. Burge, La Grange Declarations, Evangelical Theology, Israel-Palestine Conflict, New Testament Theology, Justice and Reconciliation, Political Theology. A collaboration with GPT-4o. CC4.0.

Introduction

Christian Zionism can be broadly defined as the belief among some Christians that the return of the Jewish people to the land of Israel, and the establishment of the modern state of Israel in 1948, are in direct fulfillment of biblical prophecy. More than a theological position, Christian Zionism often carries with it political implications, encouraging support for the state of Israel as a religious duty and as a necessary step toward anticipated end-times events. Central to this worldview is a literal interpretation of biblical covenants and prophetic texts, in which modern political developments are seen as orchestrated by divine will.

The roots of Christian Zionism are largely traced to the theological system known as dispensationalism, developed in the 19th century by John Nelson Darby and later popularized in the United States by Cyrus I. Scofield through his Scofield Reference Bible. Dispensationalism introduced a stark division between Israel and the Church, positing that God's promises to Israel remain eternally valid and will be fulfilled in a literal, political sense. This theology was disseminated widely through American evangelical churches, Bible colleges, and seminaries, finding fertile ground in a religious culture inclined toward literal readings of Scripture and prophetic anticipation.

Throughout the 20th century, Christian Zionism gained strength, particularly after the establishment of Israel in 1948 and its military victories in 1967 and 1973. These events were interpreted by many as direct fulfillments of prophecy, further galvanizing Christian support for Israeli policies. In the United States, Christian Zionists became a significant political force, influencing public opinion, shaping foreign policy discussions, and forming powerful advocacy organizations.

Yet, despite its widespread acceptance in some circles, Christian Zionism has not gone unchallenged. A number of scholars, theologians, and Christian leaders have raised serious critiques, questioning both the theological foundations and the political consequences of this movement. Critics argue that Christian Zionism often promotes an uncritical, aggressive support for Israeli actions, overlooks the suffering of Palestinians, and risks conflating religious prophecy with political ideology in ways that are neither biblically warranted nor morally responsible.

This paper seeks to explore these critical perspectives in depth by examining the work of Rammy M. Haija, Stephen Sizer, Munther Isaac, Donald Wagner, Gary M. Burge, and the collective statements of the La Grange Declarations. Their contributions represent a vital countercurrent in contemporary Christian thought, urging believers to reconsider the relationship between theology, politics, and justice in the context of the Middle East.

Section 1: Historical Foundations — John Nelson Darby and C.I. Scofield

The theological foundations of Christian Zionism are deeply rooted in the system of thought known as dispensationalism, pioneered by John Nelson Darby in the 19th century. Darby, an Anglo-Irish clergyman and former lawyer, developed his views while associated with the Plymouth Brethren movement. Disillusioned with the established churches and their perceived worldliness, Darby formulated a theological system that divided biblical history into a series of distinct "dispensations," or periods in which God interacts with humanity in different ways. Central to his system was a radical distinction between Israel and the Church. In Darby's view, the Church represented a "heavenly people" distinct from the "earthly people" of Israel, and God's promises to Israel remained intact, awaiting future literal fulfillment.

Darby's innovation was not merely chronological but deeply eschatological. He taught that the Church age was a "parenthesis" in God's broader plan, a temporary interlude before God's prophetic dealings with Israel resumed. This framework introduced the concept of a pre-tribulation rapture, where believers would be taken up to heaven before a period of tribulation on Earth, culminating in the visible return of Christ and the restoration of Israel. Darby's theology departed sharply from earlier Christian interpretations that had typically understood the Church as the true Israel, a "new Israel" fulfilling God's promises spiritually rather than politically.

While Darby's ideas gained a foothold in Britain and among some evangelical circles, it was in the United States that they achieved widespread influence,

largely through the work of Cyrus Ingerson Scofield. A former lawyer and minister, Scofield compiled the *Scofield Reference Bible* in 1909, a Bible that included extensive footnotes interpreting Scripture through a dispensationalist lens. For many American evangelicals, Scofield's annotations became as authoritative as the biblical text itself. Through this work, Scofield embedded dispensationalist theology into the fabric of American evangelicalism, ensuring that a literalist and futurist reading of prophecy became the norm.

The core theological tenets emphasized by both Darby and Scofield—most notably the distinction between Israel and the Church, and the belief in the literal fulfillment of biblical prophecies concerning Israel—provided the foundation for modern Christian Zionism. According to this system, the rebirth of Israel as a nation in 1948 was not a political event to be evaluated through normal historical lenses, but a divinely ordained fulfillment of ancient prophecy. Consequently, supporting the state of Israel became viewed by many as an act of faithfulness to God's promises.

This theological orientation shifted Christian thinking about the Middle East in profound ways. Rather than assessing the complex realities of the Israeli-Palestinian conflict through the lenses of ethics, justice, or international law, many believers instead interpreted events according to a predetermined prophetic framework. Actions by the state of Israel were often seen as fulfilling divine destiny, and thus beyond moral or political critique. Dispensationalism, therefore, not only shaped religious beliefs but also real-world political attitudes, laying the groundwork for the emergence of a powerful Christian Zionist movement in the United States and beyond.

Understanding the historical development of dispensationalist theology is essential for grasping the motivations and assumptions behind Christian Zionism. Without Darby's theological innovations and Scofield's popularization of these ideas, the modern entanglement of American evangelicalism with Middle Eastern geopolitics would be difficult to explain.

Section 2: Rammy M. Haija — The "Armageddon Lobby"

Rammy M. Haija is a scholar whose work critically examines the intersection of theology, ideology, and U.S. foreign policy, particularly concerning the influence of Christian Zionism. At the time of his most cited work on the subject, Haija was a doctoral candidate in sociology at Virginia Polytechnic Institute and State University (Virginia Tech). His academic focus combined an analysis of religious movements with the study of political and social structures, providing him with a unique vantage point from which to assess the broader implications of dispensationalist theology.

In his 2006 article, "The Armageddon Lobby: Dispensationalist Christian Zionism and the Shaping of U.S. Policy Towards Israel-Palestine," Haija presents a detailed critique of Christian Zionism's role in American politics. He identifies Christian Zionists, particularly those influenced by dispensationalist theology, as a major ideological and political bloc whose unwavering support for Israel is not based on conventional geopolitical calculations but on a prophetic reading of Scripture. Haija argues that this group sees the establishment and expansion of Israel as not merely politically necessary but theologically imperative. Any territorial concessions or peace agreements perceived as threatening Israel's biblical borders are seen as opposing God's will.

Haija coined the term "Armageddon lobby" to describe this network of Christian Zionists who mobilize political support for Israeli policies, particularly through lobbying, grassroots campaigns, and alliances with political figures. According to Haija, the "Armageddon lobby" acts with an urgency rooted in eschatological beliefs: the conviction that Israel's complete restoration is a prerequisite for the second coming of Christ. This perspective prioritizes theological objectives over diplomatic solutions, often resulting in political pressure to adopt policies that escalate tensions rather than foster peace.

One of Haija's major contributions to the discourse is his clear articulation of how religious eschatology has real-world political consequences. He draws attention to the fact that decisions made on the basis of dispensationalist prophecy can undermine efforts toward a just and sustainable resolution to the Israeli-

Palestinian conflict. Moreover, he warns that the influence of the "Armageddon lobby" can distort U.S. foreign policy by subordinating pragmatic and humanitarian considerations to an apocalyptic framework.

Haija's analysis stands out for its ability to connect theological belief with political action in a systematic and sociologically grounded manner. His work underscores the importance of critically examining how private religious convictions can shape public policy, especially when those convictions anticipate or even welcome geopolitical instability as a sign of prophetic fulfillment. In doing so, Haija provides an essential perspective for understanding not only the theological roots but also the political ramifications of Christian Zionism in contemporary international affairs.

Section 3: Stephen Sizer — A Roadmap to Armageddon?

Stephen Sizer is an Anglican priest and theologian whose work has been among the most prominent and controversial critiques of Christian Zionism in recent decades. Born in 1953, Sizer served as the vicar of Christ Church in Virginia Water, England, and earned his doctorate in theology with a focus on Christian Zionism's development and impact. His most influential publication, *Christian Zionism: Road-map to Armageddon?* (published in 2004), provided a comprehensive historical, theological, and political analysis of the movement and quickly became a defining text for critics of dispensationalist-inspired political activism.

In *Christian Zionism: Road-map to Armageddon?*, Sizer traces the historical evolution of Christian Zionism from its roots in 19th-century dispensationalism, as shaped by John Nelson Darby and C.I. Scofield, to its powerful political expressions in the 20th and 21st centuries. He distinguishes between various forms of Christian Zionism—restorationism, dispensationalism, and contemporary evangelical support for Israel—but emphasizes that all share a theological framework that interprets modern political events in light of biblical prophecy. Sizer criticizes this framework for reducing complex geopolitical realities to a

simplified, binary conflict between the forces of good (Israel) and evil (its Arab neighbors, particularly Palestinians).

Sizer's theological critique of Christian Zionism is rooted in a more traditional Anglican understanding of Scripture, which stresses the spiritual fulfillment of biblical promises rather than their literal national or territorial realization. He argues that the New Testament redefines the people of God as those who are in Christ, irrespective of ethnicity, and that therefore no ethnic group possesses a divine right to land at the expense of others. Politically, Sizer warns that Christian Zionism leads to the unconditional endorsement of Israeli policies, often without regard for human rights, justice, or the legitimate aspirations of Palestinians. He challenges Christians to adopt a theology that emphasizes reconciliation, peacemaking, and the universal scope of the Gospel.

Despite his scholarly contributions, Sizer's work has not been without controversy. He has faced significant accusations of anti-Semitism, particularly after linking to or sharing content that critics argued contained anti-Semitic themes. Although Sizer consistently denied harboring anti-Semitic views—insisting that his critiques were political and theological rather than racial or religious—his reputation suffered as a result. A Church of England tribunal eventually found that Sizer had engaged in conduct unbecoming a cleric, resulting in his prohibition from licensed ministry until 2030. Nevertheless, his theological arguments against Christian Zionism remain influential, particularly among those who seek a Christian response to the Israeli-Palestinian conflict that prioritizes justice and peace over prophecy-driven politics.

Sizer's lasting impact lies in his insistence that theology must not be divorced from ethical considerations. His work challenges Christian readers to re-examine how they interpret biblical prophecy and to recognize the potential consequences of aligning faith with nationalism. While his personal controversies have complicated his legacy, the core critiques articulated in *Christian Zionism: Road-map to Armageddon?* continue to shape scholarly and ecclesiastical debates about the proper relationship between Christianity, Israel, and Middle Eastern politics.

Section 4: Munther Isaac — A Palestinian Christian Perspective

Munther Isaac is a Palestinian Christian theologian, pastor, and academic who has emerged as one of the most important voices critiquing Christian Zionism from within the Palestinian experience. He serves as the Academic Dean of Bethlehem Bible College and the pastor of the Evangelical Lutheran Christmas Church in Bethlehem. Isaac's background as a Palestinian Christian living under occupation gives his theological reflections a unique and urgent perspective often absent in Western theological discourse.

Isaac's major works include *From Land to Lands, from Eden to the Renewed Earth: A Christ-Centered Biblical Theology of the Promised Land* and *The Other Side of the Wall: A Palestinian Christian Narrative of Lament and Hope*. In these writings, Isaac offers a deeply personal and theological critique of Christian Zionism and its effects on Palestinian life and theology. In *From Land to Lands*, Isaac challenges the prevailing dispensationalist interpretation that sees the biblical "promised land" as belonging exclusively to modern Israel. Instead, he proposes a Christ-centered understanding of the land promise: one that points toward the renewal of all creation rather than the exclusive possession of a specific territory by a single nation. He argues that the promise of land in the Bible must be understood through the lens of Christ's universal redemptive work, which invites all peoples into the inheritance of God's Kingdom.

In *The Other Side of the Wall*, Isaac gives voice to the lived reality of Palestinian Christians who find themselves marginalized not only by Israeli policies but also by the theological frameworks promoted by Western Christian Zionists. Isaac critiques the way Christian Zionism often portrays Palestinians as obstacles to prophecy rather than as fellow human beings deserving of dignity, justice, and compassion. He highlights how Christian Zionism, through its theological endorsement of Israeli expansion and disregard for Palestinian suffering, has contributed to the erosion of indigenous Christian communities in the land of Christ's birth.

Isaac's critique of Christian Zionism is not merely political; it is theological at its core. He argues that the Gospel calls for solidarity with the oppressed,

peacemaking, and the pursuit of justice. A theology that supports occupation, violence, and dispossession under the guise of fulfilling prophecy, Isaac contends, is a betrayal of the Gospel's central message. He urges Christians worldwide to adopt a theology that sees all people—Jews, Palestinians, and others—as equal participants in God's redemptive plan.

Isaac's vision for the land is one of shared blessing rather than exclusive ownership. He imagines a future where the land of the Bible is not a site of endless conflict driven by competing theological claims, but a testimony to reconciliation, coexistence, and the inbreaking of God's Kingdom on Earth. His work calls Christians to move beyond narrow, nationalistic readings of Scripture toward a theology that embraces hope, justice, and the full humanity of all peoples who inhabit the Holy Land.

In articulating a Palestinian Christian theological perspective, Munther Isaac has expanded the global conversation about Christian Zionism. His work challenges Christians, particularly in the West, to reconsider how their theological commitments impact real lives and to reimagine a more faithful and inclusive approach to the biblical witness concerning land and people.

Section 5: Donald Wagner — Evangelical Critic of Dispensationalist Politics

Donald Wagner is an American evangelical theologian and activist whose work has been pivotal in offering an alternative evangelical critique of Christian Zionism. Wagner has served in various academic and leadership roles, including as a professor at North Park University and as the executive director of Evangelicals for Middle East Understanding. His career has been marked by a consistent commitment to challenging the political and theological assumptions that have often aligned American evangelicalism with unwavering support for Israeli policies, particularly those seen as detrimental to Palestinian rights.

Wagner's most influential work, *Anxious for Armageddon: A Call to Partnership for Middle Eastern and Western Christians*, provides a critical examination of how dispensationalist theology has shaped evangelical attitudes toward the Middle

East. In this and other writings, Wagner argues that Christian Zionism, rooted in the dispensationalist tradition of Darby and Scofield, has created a theological framework that sacralizes political actions, viewing the modern state of Israel as a fulfillment of prophecy rather than a historical and political entity subject to moral critique. This framework, he contends, has led many evangelicals to support Israeli policies reflexively, without considering the ethical dimensions or the human cost to Palestinians.

Wagner draws particular attention to how dispensationalist theology, with its sharp division between Israel and the Church and its expectation of an imminent apocalypse, has influenced U.S. foreign policy in the Middle East. According to Wagner, this theological lens has encouraged a political environment where diplomacy, negotiation, and justice are often secondary to eschatological expectations. In this context, efforts to broker peace agreements that involve territorial compromise are viewed suspiciously, if not outright opposed, by segments of the evangelical community influenced by Christian Zionism. Wagner warns that such a theological-political alliance not only distorts Christian teachings but also exacerbates tensions in one of the world's most volatile regions.

A consistent theme in Wagner's work is the call for a renewed evangelical commitment to justice, peace, and reconciliation. He emphasizes that biblical faith must be measured not by allegiance to political entities but by faithfulness to the Gospel's imperatives of love, mercy, and the pursuit of peace. Wagner urges evangelicals to listen to the voices of Palestinian Christians and to recognize the complex realities on the ground rather than viewing the conflict through a lens of prophetic inevitability.

Wagner's contributions have been instrumental in building bridges between Middle Eastern and Western Christians. Through dialogue initiatives, conferences, and advocacy, he has worked to foster a more nuanced and ethically grounded evangelical approach to the Israeli-Palestinian conflict. His efforts challenge evangelicals to move beyond apocalyptic geopolitics and to engage with the Middle East in a spirit of solidarity, compassion, and genuine peacemaking.

In confronting the theological and political assumptions of Christian Zionism, Donald Wagner represents a critical evangelical voice advocating for a faith that prioritizes human dignity, justice, and the hope of reconciliation—a vision deeply rooted in the Gospel and urgently needed in a fractured world.

Section 6: Gary M. Burge — Theological Challenges to Christian Zionism

Gary M. Burge is a distinguished New Testament scholar and theologian whose work has been instrumental in offering a biblically grounded critique of Christian Zionism, particularly within evangelical circles. Burge served for many years as a professor of New Testament at Wheaton College and Graduate School and currently teaches at Calvin Theological Seminary. His academic background combines rigorous biblical scholarship with a deep concern for how theology intersects with contemporary issues, especially in relation to the Middle East.

Burge's approach to theology emphasizes a careful and contextual reading of Scripture, particularly the New Testament's reinterpretation of Old Testament themes. In works such as *Whose Land? Whose Promise?* and *Jesus and the Land: The New Testament Challenge to Holy Land Theology*, Burge systematically challenges the dispensationalist reading that underpins Christian Zionism. He argues that Christian Zionists often misread the New Testament by failing to see how Jesus and the apostles reframe Old Testament promises. According to Burge, the New Testament universalizes the promises once seen as exclusive to ethnic Israel, extending them to all who are in Christ—Jew and Gentile alike.

One of Burge's central critiques is that Christian Zionism clings to a form of "land theology" that is incompatible with the New Testament's vision. Where dispensationalists insist on the literal restoration of the land to the Jewish people as a fulfillment of prophecy, Burge points to the teachings of Jesus, Paul, and the early Church, which present a Kingdom not bound by territorial claims but characterized by spiritual realities. The land promise, in Burge's reading, is fulfilled in Christ and in the new creation, not in modern political borders.

Burge emphasizes a theology of inclusion rather than exclusivity. He argues that the New Testament calls for the breaking down of ethnic and nationalistic divisions, inviting all peoples into the covenantal blessings of God through faith in Christ. Therefore, any theology that privileges one ethnic group over others in terms of divine promise fundamentally misunderstands the trajectory of Scripture. For Burge, Christian theology must always move toward reconciliation, justice, and the universality of God's grace.

Importantly, Burge engages evangelical audiences directly, understanding that many within this community have inherited dispensationalist assumptions without critically examining them. He frames his critiques not as attacks on Israel or Judaism but as calls for a more faithful and careful reading of the Bible. By speaking from within the evangelical tradition, Burge seeks to open a space for evangelicals to reimagine their theological commitments in ways that are both biblically faithful and ethically responsible.

Burge's work has been significant in shifting the conversation among American evangelicals. By demonstrating that support for justice, peace, and reconciliation in the Holy Land is not a betrayal of Scripture but rather its fulfillment, he offers an alternative vision for evangelical engagement with the Israeli-Palestinian conflict. His scholarship provides a vital bridge between rigorous academic theology and the lived faith of evangelical congregations, challenging Christians to embody a Gospel that transcends political and ethnic divisions.

Section 7: The La Grange Declarations — Collective Christian Dissent

The La Grange Declarations, issued in 1979 and 1981, represent an important collective effort by Christian leaders to formally articulate dissent against the theological and political premises of Christian Zionism. Emerging from consultations organized in La Grange, Illinois, these declarations reflected a growing concern among Protestant, Catholic, and Orthodox participants that Christian Zionism was promoting a unilateral and ultimately harmful vision of theology and international politics. The declarations were an early and pointed

attempt to offer an organized theological response that emphasized justice, peace, and human rights over prophetic literalism and political partisanship.

The background to the La Grange Declarations was a mounting sense that Christian Zionism, particularly in its dispensationalist form, was reshaping the relationship between Western Christianity and the Middle East. Events such as the 1967 Six-Day War and the 1973 Yom Kippur War had galvanized evangelical support for Israel, often without critical reflection on the consequences for Palestinians or for broader regional peace. In this atmosphere, Christian Zionist advocacy increasingly viewed political developments through the lens of biblical prophecy, pushing aside ethical considerations. The La Grange gatherings sought to reclaim a Christian witness that was both biblically faithful and sensitive to the complexities of the modern political situation.

The core principles of the La Grange Declarations centered on opposition to unilateral political theology—that is, a theology that uncritically endorses one side of a political conflict as divinely ordained. The declarations rejected the notion that the establishment of the modern state of Israel could be equated with the fulfillment of biblical prophecy in a way that justified ongoing occupation, settlement expansion, and the denial of Palestinian rights. Instead, the documents emphasized the dignity of all people in the Holy Land—Jews, Christians, and Muslims alike—and called for a political theology that prioritized peace, justice, and human equality.

The declarations urged Christians to resist the temptation to read contemporary political events as inevitable manifestations of eschatological expectation. Instead, they called believers to be active agents of reconciliation, working toward a just and lasting peace in the Middle East. The declarations also stressed that any Christian engagement with the Israeli-Palestinian conflict must be informed by the ethical demands of the Gospel: love for neighbor, solidarity with the oppressed, and the pursuit of peace rooted in justice.

The impact and reception of the La Grange Declarations among Christian organizations were mixed. Among mainline Protestant denominations, the declarations found significant resonance and helped catalyze further statements

and actions advocating for Palestinian rights and a just peace in the Holy Land. Organizations such as the World Council of Churches and various ecumenical advocacy groups drew upon the spirit of La Grange in formulating their own policies and theological reflections. However, within evangelical circles, particularly those heavily influenced by dispensationalism, the declarations were largely ignored or rejected. For many Christian Zionists, the documents were seen as politically naïve or as compromising biblical prophecy.

Nevertheless, the La Grange Declarations remain a landmark in the history of Christian theological engagement with the Israeli-Palestinian conflict. They represent an early and courageous attempt to challenge the prevailing assumptions of Christian Zionism and to reassert a biblical vision grounded not in political allegiances but in the ethical imperatives of justice, mercy, and peacemaking. Their legacy continues to inform Christian efforts to advocate for a more just and compassionate approach to the Holy Land.

Conclusion

The critiques raised by Rammy M. Haija, Stephen Sizer, Munther Isaac, Donald Wagner, Gary M. Burge, and the La Grange Declarations collectively form a compelling and urgent call to reexamine the foundations and implications of Christian Zionism. Each voice, while emerging from different contexts and backgrounds, shares a common concern: that Christian Zionism, particularly as shaped by dispensationalist theology, distorts both Christian doctrine and Christian ethics by conflating divine prophecy with contemporary political nationalism.

A central thread running through their critiques is the rejection of a theological framework that views the modern state of Israel as the exclusive and literal fulfillment of biblical promises, irrespective of justice, human rights, and the broader moral demands of the Gospel. They warn that Christian Zionism often promotes a binary and triumphalist narrative in which Israel is sanctified, and Palestinians—and by extension, any peace initiatives requiring compromise—are

demonized. This dynamic has real-world consequences: it not only shapes the political attitudes of millions of Christians but also influences U.S. foreign policy in ways that many argue exacerbate conflict and hinder efforts toward a just peace.

Theologically, the consequences of Christian Zionism are profound. It shifts the focus of Christian hope from the universal reconciliation inaugurated by Christ to a narrow fulfillment of ethnic and territorial promises. It risks reducing the Church's global, reconciling mission to an endorsement of a specific political agenda. It also marginalizes Palestinian Christians, whose very existence challenges the neat theological categories promoted by Christian Zionism. Their lived experiences, as highlighted by voices like Munther Isaac, call for a theology that is not rooted in exclusion and division but in the radical inclusivity of the New Testament vision.

Politically, Christian Zionism has entangled large segments of the evangelical movement with a specific and often aggressive interpretation of Middle Eastern politics. Rather than advocating for peace, reconciliation, and justice for all peoples of the Holy Land, Christian Zionist political activism often prioritizes territorial maximalism and views military dominance as a sign of divine favor. This posture has contributed to the hardening of positions in the region and has undermined efforts by peacemakers on all sides.

Given these theological and political consequences, there is a pressing necessity to rethink eschatology, justice, and the role of the Church in relation to Israel and the broader Middle East. Eschatology must be reclaimed not as a blueprint for geopolitical manipulation but as a vision of hope, healing, and renewal for all creation. Justice must be seen not as a zero-sum competition for divine favor but as a central demand of the Gospel that transcends ethnic, national, and religious boundaries. The Church must reaffirm its mission as an ambassador of reconciliation, bearing witness to a Kingdom that is not of this world but that breaks into the world wherever love, justice, and peace prevail.

The voices explored in this paper serve as guides for such a rethinking. They remind Christians that fidelity to Scripture does not require the abandonment of compassion, nor does belief in divine providence excuse injustice. In a time of

growing polarization and violence, their call to faithfulness, humility, and justice is more needed than ever.

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ABOUT
CHRISTIAN ZIONISM